IV. An Account of a BOOK

An Account of Dr. Burnet's *Book, Entituled,* ARCHEOLOGIÆ Philoſophicæ, ſive Doctrina Antiqua de Rerum Originibus. Libri duo. *Londini,* Typis *R. N.* Impenſis *Gualteri Kettilby* ad Inſigne Capitis Epiſcopi in Cœmeterio Paulino. 1692.

IN this Treatiſe he endeavours to diſcover what were the Sentiments of the Ancients concerning the Origin or beginnings of this viſible World, of which he conceives Men in all Ages have had a true, if not a Divine Knowledge, as well as of a Divine Power, and of the intermediate Order, Viciſſitudes and Ends of all things. And that *Pythagoras* was not the Inventor of the Mundan *Syſtem* aſcribed to him, but the Conveyer only of it from the Orientals, ἀπόῤῥηξα, to the *Grecian Schools*, where yet it received leſſer Improvement as to particular Explications, then it has by the Modern Inquiſitions, (as he conceives) though yet he grants that our Hiſtories of their Opinions are very imperfect, yet as the Magnificence of a *Structure* may be judged of by its Ruines, ſo in general we may have ſome Idea of their Doctrines by the Fragments of them which are yet to be found in the *Grecian* Writers, as well Hiſtorical as Fabulous, or Muthical and Poetical. By all which he endeavours to prove, that moſt of the Ancients held very much

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much the ſame Notion concerning the beginning of things with that delivered by *Moſes* in the beginning of his Writings, with which, he conceives, alſo that his already publiſh'd Theory is conſonant. It was his Deſign alſo to have written a general Body of Philoſophy, but the ſenſe of his Age and approaching Death ſeems to have made him deſiſt, and to ſatisfie himſelf with what he hath hitherto performed in the preceding Books, and in this which he ſeems to make the Seal and Conſummation of the former.

He divides the whole Diſcourſe into two Books. In the firſt he endeavours to diſcover what were the moſt antient Doctrines of all Nations concerning the beginnings of things, in general. But in the Second he endeavour'd to collect all ſuch Paſſages amongſt them as ſeemed moſt conſonant to, and confirming of the Doctrines delivered in the firſt part of his Theory where he had omitted taking notice of them, though in the Second Part he hath intermixed them with the Theory throughout, which therefore did not need any ſuch a Supplement.

In the Firſt Chapter he enquires whence this Knowledge is to be fetcht, which he conceives to be all from the Poſtdiluvian Records, which were all conveyed by *Noah* from the Antidiluvian, and diſperſed amongſt his Poſterity. Next he enquires where any Footſteps are to be found of it among theſe. And ſince he finds the Ancients divided the Nations of the World into Four Heads, comprehending the whole Race of Mankind, to wit, the *Scythians* towards the North, the *Celti* towards the Weſt, the *Æthiopians* towards the South, and the *Indians* towards the Eaſt. He follows the ſame Order in his Enquiry. And amongſt the firſt he finds no ancient Footſteps of their Philoſophy, and doubts whether ever they had any: Tho' *Abaris* is ſaid by *Suidas* to have written a *Theogonia*; and a Septentrional Mythology hath been of late publiſhed, favouring much of Antiquity.

Amongſt the *Celti* he finds Philoſophy to have been all along, *viz.* among the *Druids* and *Semnothei*; of whom yet we have but a dark Account, that they profeſs'd to underſtand the Order and Motions of the Heavens, and the Will of the Gods; and that *Strabo* ſays, they taught the Worlds Periods by Water and Fire, and held a tranſmigration of Souls, as the *Pythagoreans*; tho' they are thought to have much preceded him, and to have been the moſt ancient for Mythologick Theology. Of this Claſs were what Philoſophers were to be found anciently among the *Germans*, *Britains*, *Spaniards* and *Italians*; of ſome of which *Strabo* affirms, that they had Poems of their Laws, *&c.* of 6000 years ſtanding. Thoſe among the *Hetruſci*, *Diodorus Siculus* ſays, ſtudied Philoſophy: And *Plutarch* ſays, they had the Notion of the *Annus Magnus*, or Periods of Revolutions, and that the *Romans* had their Sacred Rites from them.

Among the *Æthiopians* the *Gymnoſophiſts* were famous; but we can find very little information what their Philoſophy was. They were Celebrated indeed for their Laws, Government and Converſe with the Gods, and had a very ancient uſe of Letters; and had Colledges of Prieſts which taught Philoſophy and Theology. Theſe are ſaid by *Lucian* to have been the firſt Aſtronomers, and to have taught the *Ægyptians*. But as to the Theory of the Earth, there is nothing of theirs to be found. And indeed, moſt of the Ancient Authors that writ purpoſely of them are now no more to be found.

Having paſs'd over theſe three Heads without making much Diſcovery to his purpoſe, he in the Third Chapter comes to the *Orientals* or *Indians*, comprehending all the *Aſians*; and ſome of their Neighbours, as the *Ægyptians* and *Greeks*. He begins then with the moſt Eaſtern Nation, the *Seri* or *Chineſes*. *Celſus* and *Dionyſius* call them Atheiſts, becauſe they had no Idol-Temples or Worſhip; and Barbarians, becauſe they had no Commerce with other Nations. So that it ſeems little of their Learning was known to the Ancients; though of late years they have been much better known, to have very ancient Hiſtories, and ſome that mention the Flood and the beginnings of things. But by what we can learn, their Phyſiology is much inferiour to what was known in the Weſtern Parts, as was alſo their Mathematicks, being all of their own Production, and not borrowed from any beſides. Contrary to that of the *Greeks*, *Romans*, and other *Europeans*, who derived all from others. Paſſing from theſe to the South, he meets with the *Brachmans*, Philoſophers celebrated in all Ages for their Devoting themſelves wholly to Contemplations, of unknown Original, but yet worthy to be more diligently enquired into, both for their Eminency in Phyſiology and Aſtronomy, though both were wrapped up and vailed under Mythology: Yet they had ſome Notions concordant with the *Greek*. *Strabo* alſo ſays, That they held the World to have been generated, and was corruptible; That it was form'd out of Water, but the reſt of the Univerſe from other Principles. The chief of theſe were moſt honoured, and abſolutely free, neither Governing, nor Governed by any. This is the Sum of what can be found amongſt the Ancients concerning their Natural Philoſophy.

In the Fourth Chapter he enquires concerning the *Aſſyrians* and *Babylonians*, who were the firſt Empire after the Flood: Theſe are accounted the firſt who cultivated Literature and had Publick Schools at *Babylon*, which continued ſo till the time of *Nebuchadonozer* and *Daniel*. Theſe Learned Men were

were call'd *Chaldeans* and *Magi*; and the chief of them were Phyſiologers and Aſtronomers, and ſtudied lawful Arts, as may well be concluded; for that *Daniel* accepted the Prefecture of them: Theſe excluded the Aſtrologians and Diviners from their Habitations. To theſe *Pythagoras* reſorted to learn the Motions of the Heavens, and the Original of the World, ſaith *Juſtine*. Κοσμοσυ'σασν and κοσμογόνειαν. Theſe were then under the *Perſians*, but the remainders of the *Chaldeans* and *Babylonians*. However; nothing is left of their Opinions but what *Diodorus* has hinted, That they believed the Matter of the World Eternal, but its Form, Order and Ornament to be conſtituted by Divine Providence. And further, That they believed the Earth to be of the Form of a Schiff or Tray: Only he ſpeaks of their Antiquity, and of making Aſtronomical Obſervations many Ages before *Alexander*. This is all that is intelligible: All the reſt concerning their Oracles of *Ziroaſter*, &c. is nothing but Canting, and a Jargon of Scraps of we know not who. 'Tis pity we have loſt the Works of *Beroſus*, who had written their Opinions.

In the Fifth Chapter he ſpeaks of the *Perſian Magi*, who cultivated Phyſiology as well as Theology. Theſe had a *Theogonia* like the *Greeks*; and from theſe *Pythagoras* learnt the Origin of the World, and the Motions of the Heavens. Theſe taught likewiſe the Periods and Renovation of the World. The Prince of theſe *Magi* was *Zoroaſter*, of which he judges there were two. The *Perſians* held the Elements, Stars and the Heavens to be Gods; and worſhipped moſt the Sun among the Stars, and the Fire among the Elements: And under the Nature of *Jupiter* they comprehended the whole Circuit of Heaven. They, as well as the *Greeks*, *Romans* and *Hebrews*, continually nouriſh'd the Fire. And the *Egyptians* as well as other Nations much honoured it. The *Perſians* ſuppoſed this Fire to have fallen from Heaven; and the Stoicks call'd it *Jupiter*, into which all things reſolved. Thus their Theology was Phyſeology, and all their other Rites may be in the ſame manner reſolved; of which *Herodotus* has given a plain Account: In which he particularly takes notice, that in their Sacrificing they ſung their *Theogonia*, which our Author conceives to be of the Origination of things. Of *Zoroaſter*, *Pliny* relates that he left Two Millions of Verſes, expounded by *Hermippus*. The *Arabians* mention Twelve Volumes, each filling a whole Bulls Hide of the Writings of *Zoroaſter* to be left to the *Magi*. *Suidas* mentions divers Books of the ſame, concerning Dreams and Aſtronomical Productions, and Four Books of Natural Philoſophy; but all are loſt; and what goes under his Name are all Fictitious, except one Fragment preſerved by *Plutarch* out of *Theopompus*; another by *Porphyrius* in *Antro Nympharum*, out of *Eubulus*; and a third by *Euſebius*, out of a *Perſian* Book, which he will have *Zoroaſter's*. As the beginning of theſe *Magi* was unknown, ſo was their end; yet ſome remained to the time of *Alexander*; and 'tis believed they fell with the *Perſian* Empire; and all that had been written concerning them is alſo periſh'd. Such were *Hermippus Smyrnæus*, *Pallas*, *Oſthanes*, *Eubulus*, *Theodorus Marſueſtenus*, *Hermodorus Platonicus*, *Anteſtheres* or *Rhodonis*, *Zanthus Lydus*, *Sotion's*, *Dinon*, *Theopompus*, *Eudemus Rhodius*, and *Clearchus Solenſis*.

In the Sixth Chapter he enquires after what is to be met with among the *Arabians* and *Phœnicians*. The First is *Job*, whom he makes an *Arabian*, before the time of *Moſes*, who had the knowledge of Letters, and of the Heavens, and many other parts of the Creation, beſides that of the Worſhip of the true God. This Knowledge laſted to the time of *Solomon*, as appears by the Queen of *Sheba*: Nay, till the Birth of Chriſt, as appears by the *Magi* that came to Worſhip him. The *Zabii* he makes to be ſome of the ancient *Arabs*, among whom *Abraham* was bred. Theſe boaſt of having the Religion of *Noah*. To theſe, *Porphyry* ſays, *Pythagoras* went: And *Pliny* affirms the ſame of *Democritus*: But theſe ſince that time have degenerated, and have taken up the *Grecian* Learning; though they had alſo tranſlated into their Language the Ancient Learning of the *Egyptians*, *Perſians* and *Chaldeans*; but theſe were burnt by the *Saracens*. What Writings yet remain among them are thought not older than Eight or Nine Hundred Years. The *Dehrites* among the ancient *Arabs* held the World Eternal, and the Soul mortal. Hence their Proverb, *Uteri pariunt, Sepulchra deglutiunt*, The Womb makes, the Tomb takes. Next for the *Phœnicians*, he finds them very ancient, and early knowing in Letters, Arithmetick, Aſtronomy, Phyſiology, Navigation, Foreign Trade and Planting. *Thales* and *Zeno* were *Phœnicians*, and to them went divers of the *Greek* Philoſophers. *Strabo* ſays, that *Moſchus* found the Hypotheſis of *Atomes* before the *Trojan* War. The Philoſophy before the *Trojan* War was all by Tradition, but after that came in the Rational and Diſputative. Nothing remains of *Sanchoniathon*'s Philoſophy, but that he had ſtudied the *Koſmogonian* of *Taautes*, deducing the World from the ancient Chaos, and a precedent Ιλὺν or Matter. He wrote alſo divers other Philoſophical things; but they, as well as all the other Authors that wrote of the *Phœnicians*, as *Theodotus Hypſicrates* and *Mochus*, *Heſtieus*, and *Hieronimus Egyptius* are wholly loſt.

In the Seventh Chapter he enquires what Footſteps of ancient Phyſical Learning is to be met with among the *Hebrews*, and in their *Cabala*. Firſt he notes, that *Lactantius* wonder'd why *Pythagoras* and *Plato* went to the *Egyptians* for Knowledge, but not to the *Hebrews*; which is an Argument they were not then conſiderable for that kind of Knowledge; that is, Phyſical and Mathematical. What they had was contained in their *Cabala*, which they pretend to have received from *Moſes*. But whatever it were at firſt, it hath been much depraved with Rabbinical Figments and Chimera's: Such are the Myſtical Numeration by the Letters of Words; ſuch are the Magical Spells derived alſo thence; ſuch the expreſſing common Notions by a ſort of Myſtical Words, or Characters, or Numbers, to make it more wonderful to ſuch as do not underſtand it. Which was a trick made uſe of alſo by *Pythagoras* in his Symbols, by the *Egyptians* in their Hieroglophicks, and by the *Hermeticks* in their Cant: All which, if the Veil were removed, would appear empty Nothings, being of no other uſe, but to amuſe the Ignorant and conceal their own Defects and Emptineſs. They divided their *Cabala* into Nominal and Real. The Nominal was Triple, *Gemmatria*, *Notaricon*, and *Themmura*, plainly Modern and Barbarous Names. All conſiſted in ſhuffling the Letters of Words mixed with Number. *Reuclin* yet ſays, that the *Jews* affirm, that thereby may be found out all the Knowledge of *Moſes* and *Solomon*,

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as well Divine as Humane, and that *Solomon* himſelf received all his Knowledge thereby.

The real *Cabala* they make Two-fold, *i. e.* The Doctrine of *Sephiroth*, and the Doctrine of the Four Worlds. They make 10. Cabaliſtick *Sephiroth*, *viz.* the Crown. 2. Wiſdom. 3. Prudence. 4. Magnificence. 5. Severity. 6. Pulchritude. 7. Victory. 8. Glory. 9. Foundation. 10. Kingdom, by which what they mean the Author underſtands not. They pretend they are Emanations from God, and that they are Numbers emanating from the Infinite Verity. He ſpends ſome time in examining each, and their branchings out into divers other Subdiviſions. But upon the whole he concludes, That the further he proceeds the more Obſcurity and Confuſion he meets with. Next he examines the Doctrine of the Four Worlds, to wit, *Azilath*, *Briah*, *Jetzirah*, *Aſſiah*, i. e. the Worlds of Emanation, Creation, Formation and of the Fabrick; before all which they put the *Enſophick*, or Infinite World, from which all the other do ſpring. Upon a more deligent Enquiry into the Contents of theſe myſtick Doctrines the Author ſeems to think them all Cheats, and concludes with the Words of Chriſt, *Men love Darkneſs rather than Light, becauſe their Deeds are evil.* Every one that doth Evil hateth the Light, leſt he ſhould be diſcovered; but he that doth Truth, cometh to the Light, that his Deeds may be manifeſt; ſuſpecting all thoſe affected Obſcurities to be deviſed by them to conceal nothing elſe but their own Ignorance and Deceit. The Author proceeds further with examining other parts of the *Cabala*: But upon the whole he finds nothing rational, or containing any real Knowledge. But he conjectures, that the moſt ancient *Cabala*, before it was confounded and defiled with Fables, might contain ſomewhat of the Origination of things, and their Gradations; but as it has been in time chang'd and augmented by imaginary Fables, and blinded with impertinent and nonſenſical Explications, it is now become a confuſed Maſs of Incongruities and Abſurdities. But by examining theſe Dregs, he conceives that the Ancients might hold, That before the Creation all things had their being in God; and that from him they flowed or emanated when firſt made, and that they will all flow back into him when they are deſtroyed, which he conceives was alſo the Opinion of the moſt Ancient Philoſophers; and that there would ſucceed other Emanations and Regenerations, and other ſucceeding Deſtructions and Obſorptions to all Eternity, as it had been from all Eternity; that Nothing was produced out of Nothing; and that the things produced never return to Nothing, but always have their Subſiſtence in God. Which Sence, if it doth not contain, he conceives it may be look'd upon as Salt that hath loſt its Savour, which is good for nought, but to be thrown out of Doors. But if it contains any ſolid Knowledge, it ought to be manifeſted or condemned otherwiſe to perpetual Darkneſs. But leſt it might deceive the Ignorant, he cautions them to be lead by no Authority that is not Divine, nor by any Reaſon that is not clear and manifeſt. Before he leaves this Head, he enquires concerning the *Eſſeni*, a Sect among the Jews, not unlike in their Manners to the *Indian Brachmans*. All that theſe had of Philoſophy, ſays *Philo*, was of God, and of the Generation of things: But what that Knowledge was does not appear; but he conceives it is to be learnt from the *Brachmans*, with whom they agreed.

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From theſe he paſſes on (in the Eighth Chapter) in his Search for the ancient Learning amongſt the *Egyptians*, where he finds it very ancient, and much celebrated by the *Hebrews*, who extol both *Moſes* and *Solomon*, the one for knowing, the other for excelling it; and by the *Greeks*, as from whence they had derived their Knowledge. Upon a ſtricter Enquiry into it, he finds it to be firſt Geometry, as old as the overflowing of the *Nile*, upon which account it was invented; but he thinks they were but Land Meters; and that the *Greeks*, as *Thales* and *Pythagoras* did make it Speculative. 2. Aſtronomy. But this the *Chaldeans* knew; nor doth it appear which were the firſt; but he conceives both were very ancient, but rude and imperfect, and much improved afterwards by the *Greeks*. However, he believes they had a true Knowledge of the Syſtem of the Heavens, and underſtood the Motions of the Planets, *&c.* Yet he thinks that they did not underſtand them ſo well, as to reduce their Motions to Calculation. They are ſaid alſo to have cultivated Muſick and Phyſick, but theſe alſo without Theories, and only by Tradition. And tho *Herodotus* ſays, they had for every Diſeaſe a particular Phyſician: Yet both theſe were much more improved by the *Greeks*. They are ſaid by others to be the Inventers of Chimiſtry. Laſtly, That they were knowing in Phyſicks or Natural Science; that is, the *Coſmogonia*, *Theogonia*, or *Theologia*, which they look'd upon as the ſame Science. They held the Earth to be formed out of the confuſed Maſs of the Four Elements, or out of the Chaos; and a two-fold Deſtruction of it, one by Fire, another by Water; That the Earth was of an Egg form; and that we call the *Pythagorick* Syſtem was the oldeſt of all others, but kept among their *Arcana*. Their moſt Celebrated Philoſopher was *Hermes Triſmegiſtus*; though when he lived, or what he thought and writ is not known. Thoſe that bear his Name are fictitious. But among the multitude of his Writings, his *Coſmologia*, mentioned by *Philo Biblius*, is loſt. The *Egyptians* preſerved their Learning by their Prieſts, who had Colledges in divers parts of *Egypt*. They had it inſcribed on Obelisks, and written in Books. The *Babylonians* had Cœleſtial Obſervations for 720 Years inſcribed on burnt Tyles. *Democritus* tranſcribed his Morals from a *Babylonian* Column. The Columns of *Hermes* in *Egypt* are famous, on which were inſcribed his Doctrine. From theſe the *Greeks* and *Phœnicians* had much of their Knowledge, and *Manetho* his Sacred Hiſtory. *Amianus Marcellinus* ſays, theſe Columns were placed in ſubterraneous Vaults, and were there before the Flood. *Manetho* and *Joſephus* aſſert the ſame of theirs, both poſſibly the ſame. In their Books were written their Laws, their Hiſtory and their Philoſophy. Some things were communicable, others were *Arcana*, not to be devulged. They had alſo a two-fold way of Writing, one Common, another Sacred. This was written with *Hieroglyphicks*. The *Brachmans* have not only a different Character, but a different Language to preſerve their Philoſophy. Theſe Prieſts were ſtrict Concealers of their Secrets, as many Authors complain of them. Nor was *Pythagoras* admitted without being firſt Circumciſed, and otherwiſe qualified. The *Eſſeni*, and others of other Nations, as *Perſians*, *Syrians*, and *Indians*, adminiſtred Oaths, *&c.* of Secrecy. They further obſcured their Knowledge by Symbols, Ænigma's and Fables, in which the *Greeks* alſo follow'd them, as did alſo moſt other Nations in the Hiſtories of their Gods, of which kind he gives divers Inſtances. Among theſe are the

the Mythologies of the Prophets in the Old Teſtament, and the Parables of Chriſt in the New. This Mythologick Genius *Saluſtius* calls Divine; and 'tis plain Myhologies were made uſe of by the Ancients to conceal their knowledge from the Vulgar, and yet preſerve it ſafe for the Learned. Nay, Divine Providence doth ſo conceal both Divine and Natural Knowledge, that this or that part becomes known to this or that Man in one Age, which hath lain abſconded to all preceding. This Mythologick was the moſt ancient Learning among the *Greeks*, as he proves by ſeveral Teſtimonies; yet was it firſt received from the *Egyptians*. This cauſes him to enquire whether the Works of *Hermes* were ſo writ, and he finds by a place quoted by *Euſebius*, that they were firſt written plain, then turned by the Son of *Thabion* into Allegories, and then tranſcribed into *Greek*. So that plain Writing was before Mythologick; and 'tis probable thoſe that have it Mythologically, had it before pure; and that the Additions that have been added to the firſt Fables, have obſcured, if not quite obliterated the concealed Senſe. He propounds and anſwers two Objections, by which he ſhews the Inconſiſtency of Men's Actions with their Knowledge, and ſo Apologizes for the *Egyptian* Idolatry, and their Aſtrologick and Magick Practices. Laſt of all, he enquires how the *Egyptians* came to loſe this Learned State they had kept for ſo many Ages, which he ſhews to have proceeded from their being conquered and overun by divers Nations; as by the *Perſians* under *Cambiſes*, and ſome ſucceeding Kings, by whom it began to decay. And by the *Romans*, who burnt the *Alexandrian* Library, with which their Learning was alſo much deſtroyed; and by the Conqueſt of the *Saracens* totally extinguiſhed. Amongſt the loſt Hiſtorians of the *Egyptian* Learning, *Manatho* was the chiefeſt, as appears by Teſtimonies now extant, next *Sanchoniathon*, then *Aſclepiades*, *Petoſiris*, *Hecateus*, *Paliphatus*, and *Cheremon*, and many others. Theſe are Loſſes, but nothing to be named with the loſs of the Library of *Ptolomeus Philadelphus*, wherein many Myriads periſhed in a moment, containing the Sum of all *Egyptian*, nay, and all Oriental Learning too, in all probability.

In the Ninth Chapter he enquires concerning the *Græcian* Philoſophy, of which, that he may the more fully give you the Hiſtory, he produces ſufficient Proof to ſhew it derived from the *Egyptian*; not that he denies the *Grecians* to have much improved ſeveral parts thereof: That they learn'd their Geometry, Aſtronomy and Arithmetick from the *Egyptians*, *Chaldeans*, and *Phœnicians*, *Herodotus*, *Plato*, *Ariſtotle*, *Diodorus*, *Strabo*, *Laertius*, *Achilles Tatius*, and others their own Authors do teſtifie. 'Tis ſaid, *Semiramis*, who lived Eight Hundred Years before the *Trojan* War, built a high Tower in *Babylon*, on the top of which the Aſtronomers made their Obſervations, at which times the *Greeks* had not the uſe of Letters. Moreover, *Caliſthenes* ſent into *Greece* from *Babylon* Celeſtial Obſervations for 1900 Years before *Alexander*'s time. And *Epigenes* found Obſervations at *Babylon* for 720 years, and others were brought of 480, as *Pliny* relates; theſe were inſcribed on baked Bricks: Whereas the *Greek* Obſervations began with *Hipparchus* and *Ptolomy*. Yet though the Hiſtories were furniſh'd by the *Barbari*, the reaſons of their Motions were invented by the *Greeks*. But though they improved the Mathematick Arts, yet they vitiated the Phyſicks, which they alſo received from them. That the *Greeks* had theſe from the *Barbari*, *Clemens Alexandrinus* and *Euſebius* both teſtifie; as doth alſo *Porphyrius* and *Joſephus*,

ſephus, and *Diodorus Siculus*, who affirm the *Greeks* moſt eminent for this Learning. As *Orpheus*, *Thales*, *Pherecides*, *Pythagoras*, *Solon*, *Plato*, *Eudoxus*, all fetcht it either from the *Egyptians* or *Phœnicians*. Nay, the very knowledge of Letters was firſt brought into *Greece* by *Cadmus* not long before the *Trojan* War. Whereas Learning flouriſh'd in *Aſſyria*, *Egypt*, *Phœnicia*, *Arabia*, *Ethiopia*, *India*, and among the *Celti* long before that time. There were two ſtates of *Grecian* Philoſophy. The firſt, which was the oldeſt, moſt of which was wrote in Verſe, treated of the *Coſmogonia*, or Origination of things, by *Thamyras*, *Linus*, *Orpheus*, *Muſeus*, *Heſiod*. Alſo *Thales*, *Xenophanes*, *Empedocles*, *Parmenides*, and ſome others, whoſe Fragments are collected by *Steevins* in his *Poeſis Philoſophica*: All which Poetick Writers did mythologize the *Coſmogonia*, *Homer* only excepted. This the Author proves by ſeveral Teſtimonies; and adds, That *Orpheus* was the firſt that brought Learning into *Greece*; that aſſerted the Oval Form of the Earth, the Form the Author aſſigns to his Antidiluvian Earth: That he lived not long after the time of *Moſes*, and was the Founder of the *Grecian* Theology, as *Moſes* of the *Hebrew*; and that both accommodated the Ceremonies to the Capacity of their reſpective People. That is, *Orpheus* inſtituted ſuch a Religion as he could, not what he would, wanting the Divine Aſſiſtance of Miracles which *Moſes* had. He was feign to make uſe of Muſick and pleaſing Mythologick Stories to allure his People from Barbarity to Government and Society. For which purpoſe it was of very great benefit, and generally made uſe of not only by Poets, but Legiſlators and Phyſiologers. *Orpheus* excelled in all theſe, and firſt taught the *Grecians*, Religion, and the Rewards and Puniſhments of another Life, which he proves by Heathen and Chriſtian Teſtimonies. But among theſe muſt be diſtinguiſhed what he taught the Vulgar from what was his Secret Doctrine, for that he had both the δημώδη καὶ ἀπόρρητον. *Suidas* ſays, he held the Heavens to be formed of the *Æther*, and the Earth out of the Chaos, before which he placed Time as the meaſure, but he makes them both coeval; whereas others of the Ancients ſeparate them by a multitude of Ages. *Empedocles* makes all the Stars to be Fires, but *Orpheus* to be Worlds; the Author ſuppoſes the Planets were meant. As the Moon was therefore called ἀντίχθον, which *Orpheus* firſt aſſerted Habitable, proved by *Proclus*, as alſo that the Oval Earth was to be deſtroyed by Fire, and then to be renewed. Before he leaves this Head, he anſwers the Objections of *Cicero*, and more eſpecially *Gerard Voſſius*, who would perſwade that there never was any ſuch Men as *Orpheus*, *Muſeus* or *Linus*, whoſe Arguments the Author thinks no ways cogent or to be regarded, ſince there are ſo many poſitive Proofs to the contrary both in Heathen and Chriſtian Writers.

In the Tenth Chapter he enquires among the *Greek* Philoſophers that ſucceeded *Orpheus*: And firſt amongſt the *Ionicks*. Theſe are the Second kind of Phyſiologers, who wrote expreſly and in Proſe, not in Verſe and Mythology, as the former. Theſe were *Thales* and his Ionicks, *Pherecydes*, *Pythagoras*, *Zenophanes*, *Parmenides*, *Leucippus*, *Democritus*, *Empedocles*, *Plato*, and others, to *Epicurus* and *Ariſtotle*, in whom ended Philoſophick Antiquity; except ſome Fragments among the *Stoicks*. *Thales* was a *Phœnician*, but received his Knowledge from *Egypt*, and was famous for *Geometry*, *Aſtronomy* and *Phyſick*, and aſſerted the Immortality of the Soul; and firſt writ a Diſcourſe of Phyſicks, without Mythology or Theology. Nothing of his Aſſertion

ſertions remains but only that all things were generated out of Water. Which is agreeable to St. *Peter* and *Moſes*. Poſſibly more particulars of his Doctrine may be found among his Followers, *Anaximander*, *Anaximenes*, *Anaxagoras*, *Archelaus*. *Anaxagoras* then makes a mind to Regulate Matter, and move it, and was therefore called Νᾶς. He ranges the four Elements by Gravity, and is ſaid to have introduced Vortices. As for the Heavens, the *Ionians* much promoted the Knowledge of them; *i.e.* They held the Heavenly Spaces to be Æther; the Stars, Fire; the Planets opaque Bodies: That the Moon had Hills and Vales, and was Habitable, and that it was enlightned by the Sun, which was a moſt pure Fire. He held alſo the Rotation of the Earth, as alſo the Annual Motion about the middle of the World, as *Theon Smyrneus* affirms. To ſhew the Reaſon why it is ſo difficult to find what were their true thoughts, He quotes this Paſſage of *Plutarch*. This Doctrine (that is, concerning the Heavens) was not celebrated and famous, but hidden and kept ſecret, and it was diſcourſed of with great Caution among a few under an Oath of Secrecy; for Philoſophiſings concerning the Heavens would not be endured, becauſe thoſe ſeemed to reſtrain and bind up the Divine *Numen* to Cauſes without Reaſon, and to blind Powers, and to involuntary Effects; upon which Account *Protagoras* was baniſhed, and *Anaxagoras* put in Irons. *Socrates* alſo for the Name of a Philoſopher was put to Death. Whence the Author obſerves, that in all Ages it has been very dangerous for Philoſophers to ſpeak plain Truth amongſt the Vulgar.

In the Eleventh Chapter he enquires concerning the Doctrine of *Pythagoras* and the *Italic* Philoſophy, where he finds that either *Pythagoras* wrote nothing, or if he did, even the Hiſtory of them is loſt: So that nothing of his Phyſiology is remaining ſave only his Theory of the Heavens, which is called the *Pythagorick Syſtem*; he placing the Sun in the Centre, and the Earth moving round it; the Moon as an Antichthone or oppoſite Earth enlightned by the Sun, the Comets to be above the Air, or between that and the Planets; that the Heavens were fluid Æther, and the Stars ſo many Worlds. We know not his Sentiments about the *Coſmogonia*, or Terreſtrial Productions, for he more buſied himſelf about Cœleſtial Speculations, and about Abſtracts and Intellectuals, as did alſo his Followers, who treat of the *Anima Mundi*, conſiſting in Harmony indiviſible and diviſible the ſame, and an other (as they Phraſe it) and ſuch other Airy Notions as have no Foundations in Nature. But *Ocellus Lucanus*, another *Pythagorean*, makes the World Eternal, both for Matter and Form, as he does alſo the Race of Mankind. But indeed there is little in this Author that ſavours of *Pythagoras* his Doctrine; and *Plato* differs wholly from him, aſſerting the World to be made by God, and to be corruptible. Yet it muſt be granted that both the *Pythagoreans* and *Platoniſts* incline to make the Matter Eternal, but the Form Variable; and they had both their Vulgar Doctrines, and their Secret Doctrines. And though the Author cannot find any but common ſenſe in his Myſtical Numbers, yet he thinks there might be ſomewhat more, which is now loſt to Mankind: The chief of theſe was his *Tetractis*, the Seventh was not Ignoble, but the Tenth the Nobleſt and moſt perfect of all. But of the Reaſon and Signification of theſe neither any of the Ancients nor Moderns give any Satisfactive Solutions or Explicarions. Yet all the Ancients aſſert this to be the Doctrine of *Pythagoras*. And therefore after having run over many of their thoughts, the Author thinks that Numbers will

produce nothing but Numbers, not Things; and that converting things all to Arithmetical Operations was in the *Pythagoreans* and *Platoniſts* a failure, not unlike that of the *Peripateticks*, of turning all into Logical terms. *Pherecides Pythagoras* his Maſter, writ a *Theogonia*. And *Empedocles*, one of his Scholars, aſſerted the Sun to be a Maſs of Fire, and the Stars to be fiery, and the Earth made of the four Elements, united by Love, and ſeparated by Strife. 'Tis uncertain whether *Pythagoras* wrote or no, but certain that *Philolaus*, *Archytas*, and *Eudoxus* did. And 'tis ſaid *Plato* bought three Books of *Philolaus*, whence he took his *Timæus*. *Archytas* is ſaid to have written many things, but all are loſt but a Fragment about Mathematicks. *Eudoxus* alſo, and *Empedocles*, but all are now loſt. The Writings alſo of *Ariſtotle* concerning the four *Pythagorick* Elements are loſt, and ſome others. So are the Writings of *Ariſtoxenus*, *Heraclides*, *Neanthes Hermippus*, *Syrianus Didymus*, and *Eudoxus*. Alſo *Moderatus Gaditanus*, *Alexander Polyhiſtor*, *Androcidus*, and others.

In the Twelfth Chapter he enquires concerning the Opinions of the *Eleatick* Sect, and of the *Stoicks*. This Sect was Founded by *Zenophanes* in the times of *Anaximander*, and conſiſted of a Mixture of various Nations and Opinions. The Doctrine he held was, that there were Infinite Suns, and Infinite Moons like ours, which he ſaid was habitable, but that they were all Eternal. *Parmenides* held them to be formed out of Fire and Earth, and Men out of Clay. They agreed much with the *Ionick* Sect. *Leucippus* and *Democritus* were of this Sect, who introduced Atoms. *Leucippus* acknowledged the Motion of the Earth on its Axis, and that when the fluid Maſs ſetled into a Globe, it was covered by a dry Skin, which growing thicker, formed the habitable Earth: He ſuppoſes the Axis alſo at firſt right, but altered afterward; both which are conſonant to the Author's Theory. *Democritus* was an Auditor of *Leucippus*, and had travelled *Perſia*, *Arabia*, *Ethiopia*, *Egypt*, and *India*, to improve his Knowledge among the Learned of thoſe Countries, and has written many Books, though all loſt. 'Tis ſaid he affirmed the Moon to be a fired Body, but with Mountains, Hills, and Vales; but the Author ſuppoſes only fiery Mountains, ſuch as are on the Earth. *Callimachus* wrote of his Opinions. The Opinion of the *Stoicks* is Famous for the Future Conflagration of the World. But little is to be found concerning the Production of it, yet they aſſerted God to be the Author of it; but to this they joyn Matter mixt and of it ſelf without Motion. This was periſhable by the Conflagration, but the Divine Principle Eternal, as they eſteemed alſo the Matter it ſelf, though the Form periſhed. So the unformed World they made Eternal, but the formed to have both beginning and end. They held moreover, of formed Bodies, the Fire to be firſt, and out of that to be made the other Elements, which again were reſolvable into it. Concerning the Mundane Periods and the Fate of the *Stoicks*, little need be ſaid in this Diſcourſe, it being well known. Many Books have been written by and concerning them, but all loſt; yet 'tis ſaid there is one Ancient Book or Piece of *Apollonius Tyrius* yet exſtant in ſome Library, but not publiſhed, concerning the Opinion and Works of *Zeno*.

In the Thirteenth Chapter he enquires among the *Platonicks*, *Ariſtotelians*, and *Epicureans*. Firſt, he finds the *Platonicks* like the *Pythagoreans*, to be moſt taken up in high Speculations of Abſtract Notions, and in aſſigning Cauſes

of

of Things to Numbers and Geometrical Figures. Thus *Plato* in his *Timæus* makes nothing viſible but Fire, nothing tangible but Earth, between theſe two for their own Union are placed Air and Water. The Solid Bodies he ſuppoſeth made up of Triangles; Fire he makes of Pyramids, conſiſting of four Triangles; the Earth of Cubes, conſiſting of ſix Squares, and each Square of four Triangles; the Air of Octotedrons, each ſide divided into ſix Scalenes; then the Water of Icoſaedrons, conſiſting of Twenty Triangles, each made up of Scalenes. To theſe he adds a Soul, conſiſting of Numbers and Proportions. The beſt Interpretations yet extant concerning it do not make Senſe or Reaſon of it, and at beſt the Author thinks it but a *Luſus Ingenii*. Further, he makes God and Matter to be the two firſt Principles, to which he adds a third of Idea's. But *Plato*'s Excellency was not for Phyſicks, but for Morals and Theology. Divers Writings of the *Platoniſts* are out, and ſome loſt; but theſe he paſſes by, ſince we have the Works of *Plato* himſelf. And now comes to the Dregs of Philoſophy amongſt the Epicureans and Peripateticks. From *Plato*'s time to the preſent Age he finds nothing of Philoſophy, nothing of Diſcovery, nothing but a Chattering and fruitleſs Methods of Wrangling. Concerning the Origination of things, there is nothing found to be met with in *Ariſtotle* or his Schools. They would make the World Eternal, both for Matter and Form; Men alſo, and all things elſe to be ſo too. Beſides, he does not agree with his own Principles, depoſing the four Elements one above the other, but ſhews not how the Earth ſeems to be in ſome parts higher than the Water. Then for the Heavens he makes Adamantine Orbs, and the Stars like Golden-headed Nails faſtned to them: Theſe Orbs involved he makes to move round the Earth in 24 hours, that is every day. To this he introduces a contrary Motion for each Planetary Orb from Weſt to Eaſt; the Matter of theſe he makes Incorruptible, but below the Orb of the Moon he puts Fire Elementary, without Light or Heat. In the middle Region of the Air he puts the Milky Way and Comets. For the explicating of all other things on the Earth, he introduces Subſtantial Forms, and Specifick Qualities, as inſignificant as the *Pythagorick* Numbers and Harmonies. Which being ſo, he wonders why it has been ſo long approved of by the Chriſtian World. Then the Author giving a ſhort Catalogue of his Errors, and bids adieu to him, as to a bad Aſtronomer, a worſe Theologe, and the worſt of all Phyſiologers. His Catalogue is this: 1. That the World is Eternal and Incorruptible. 2. The Heavens ſolid, and moved by contrary Motions. 3. The Matter of the Heavens Divine and Immutable. 4. The Stars to be denſer parts of their Orbs, and the Planets to ſhine by their own Light. 5. Light neither a Body nor a Motion. 6. Elementary Fire under the Moon. 7. The Galaxy and Comets, Meteors. 8. The Earth immovable, in the Centre of the World. 9. Up and down to be founded in Nature immutably. 10. The Forms of Animate things ſubſtantial. 11. Senſation to be made by Intentional Species. 12. Rarefaction and Contraction to be made by the increaſe and decreaſe of Extenſion in Matter. 13. Providence not to deſcend below the Moon. 14. The Soul to be ἐντελέχεια, and of doubtful Immortality. Next he viſits *Epicurus*, illiterate, yet of no Vulgar Wit; he accommodated all things to his Senſes, and ſo his Notions were for the moſt part abſurd and vulgar. He corrupted only the Doctrines of *Democritus* and *Leucippus*. Upon the whole, the Author thinks his Doctrines not worth conſidering, but refers the Reader to *Gaſſendus*. He concludes this Enquiry with giving the Names of ſeveral that have written of the Opinions of theſe *Grecian* Philoſophers, and of ſome that have written their ἀπόῤῥητα, or Secret Doctrines,

ſtrines, as *Pythagoras Zacintheus*, *Porphyrius*, *Numerius*: He regrets the loſs alſo of many Polyhiſtorians, as, *Theopompus*, *Phavorinus* and *Alexander Polyhiſtor*; alſo ſome of the Writings of *Diodorus Siculus* and *Varro*. Now whereas ſome alledge ſome few others that have been famous for Philoſophy in other parts of the World, yet not what they knew or maintained; and there being no Monuments remaining of ſuch their Knowledge, the Author leaves them in the Obſcurity he found them, and thinks he has performed his deſigned Undertaking to ſeek what there could be found worthy of preſerving among the Ruines and Relicts of the moſt ancient Philoſophers, more particularly relating to the Beginning of things, and has left no quarter unſearched, nor omitted any thing which he judged material to this purpoſe; though other Particulars not pertinent, whether bad or good, he has omitted, as being impertinent.

To end this Diſquiſition, in the Fourteenth Chapter he enquires concerning the Beginning of the Barbarick Philoſophy; that is, whence the *Egyptians*, *Ethiopians*, *Chaldeans*, *Phœnicians*, *Arabians*, *Indians*, and other Orientals obtained their firſt Knowledge. There are two Opinions concerning it: One, that they were invented by themſelves; and the other, that they were taught by *Moſes* or *Abraham*. The Author approves neither of theſe. Not the firſt, becauſe he meets with no Mention of Experiments, or Obſervations, or Reaſoning and Demonſtrations, or Method, or particular Explications; but what was known was Traditional and Poſitive. Not the Latter, becauſe this Learning was eminent long before thoſe times; for that *Moſes* was bred up in the Schools of *Egypt*, and for that the *Ethiopians* were much preceeding to the *Egyptians*. Beſides the Inſtance of *Job*, who is thought by the Author to have much preceded *Moſes*; for that he takes no notice of the Jewiſh Laws, Ceremonies or Sabbath, yet was he one that worſhip'd the true God; and for that the Age of his Life was above 200 years, and he offered his own Sacrifices without a Prieſt. Upon the whole therefore the Author thinks it was conveyed to Mankind by the Sons of *Noah*, and by him from the Patriarchs of the Antidiluvian World. Theſe are the principal Matters treated of in the Firſt Book.

In

IN the *Second Book* the Learned Author deſigns to make uſe of ſuch Teſtimonies as he can find amongſt the Fragments of the moſt ancient Philoſophy, to confirm the Doctrines of his Theory of the Earth, delivered in the Firſt Book thereof, for that he has not therein alledged ſuch Teſtimonies to confirm it, intermingled with the Diſcourſe it ſelf, as he has done in the Second, but framed the whole from the Idea he had of the Nature of the things themſelves. And whereas in the former Book of this preſent Treatiſe he has inquired after the Ancient Doctrines concerning the whole, or the Univerſe: In this he reſtrains his Search after ſuch Doctrines as more particularly concern the Formation and Fabrick of the Earth only. In the firſt Chapter then he finds that the Production of this World out of a Chaos was the moſt general, and the moſt ancient Doctrine of all the Learned, both Theologers, Phyſiologers and Poets. He begins with *Moſes*, and ſhews, that his *Tohu* and *Bohu* was the ſame that the Ancients called Chaos. And the Apoſtle, *Heb.* 11. 3. does ſo interpret it, and moſt of the Chriſtian Interpreters underſtand it ſo alſo, as do the *Hebrews*. As to other Nations, they either deliver it expreſly, as the Philoſophers; or Mythologically, as the Poets. The Philoſophers differ only, for that ſome aſcribe the Formation to a Mind, others to Chance. He brings ſeveral Proofs of it from *Phœnicians*, *Egyptians*, *Greeks* *Romans*, *Perſians*, and from divers other Authors very famous among the Ancients; but others, as *Orpheus*, *Empedocles* and *Heſiod* made Strife and Love to Operate in the Separation and Union of the parts of the Chaos.

In the Second Chapter he enquires what Form they aſſigned to the Primogeneal Earth, and what Eſtates it was to undergo. *Firſt*, For the Form, that it was differing from the preſent. Here firſt he proves, by the Teſtimony of St. *Peter*, that there was a three-fold ſtate of the Earth, *viz.* the Paſt, Preſent and Future. By the Paſt he ſhews was meant the Antidiluvian, and by the Future the New Heaven and New Earth, which he proves by two paſſages in *Iſaiah*, and one in the *Revelation*. This he ſhews was alſo mentioned by St. *Paul* in the 8*th* of the *Romans*, upon which Paſſage he inſiſts much to prove, that the Apoſtle meant this three-fold ſtate of the Earth; and alledges the Judgment of the Fathers, *Tertullian*, *Irenæus*, *Origen*, *Hierom*, *Chryſoſtom*, and others to confirm it. And then endeavours to anſwer ſuch as had aſſigned other Expoſitions of the Word Creation, of which there are three ſorts. One would have the Fallen Angels to be underſtood, which he ſhews could not be the meaning, ſince they are not to be reſtored. Others would have by Creatures to be underſtood Men: But that cannot be the Senſe, becauſe the Creature and Men are diſtinguiſhed in the very Text. *Thirdly*, Thoſe that would have the *Gentiles* to be meant, are the fartheſt of all from the plain Sence which he makes to be (the formed World,) and that it is to paſs thorough three States, a former, a preſent, and a future.

In the Third Chapter he brings Authority to prove the Primigeneal Form and Situation of the Earth, and wherein it differ'd from the preſent, of which the Ancients had manifeſt Knowledge. The firſt he alledges is that of St. *Peter*, 2, 3, 6. where he ſays the Words are oppoſed to thoſe who aſſerted the ſtate of the World to be the ſame as at firſt: And adds, that St. *Auſtin* in expounding theſe Words of St. *Peter*, doth ſo underſtand them; to wit, that not only the old Earth periſhed in the Floud, but the Heavens alſo. He next enquires wherein the difference is between the former and the preſent, and finds St. *Peter* there deſcribing the firſt, to aſſert it to be out of the Water, and to ſtand by the Waters; that is, (ſays he) to be placed above the Waters, and be ſuſtained by them. And by this he explains *Pſal.* 136. 6. *Prov.* 8. 27. but brings no further Proof of his Doctrine.

In the Fourth Chapter he enquires concerning the Nature, Manner and Cauſes of Deluges, but chiefly of the Univerſal. Here he repeats what he has ſaid concerning the quantity of the Water requiſite in his Theory, and quotes alſo what *Iſaiah* ſays in deſcribing a general Deluge, who makes a kind of Earthquake to precede it, for the Eruption of the Waters out of their Womb, and ſeveral other places and Commentators upon them, who all ſeem to mean Earthquakes. Then he enquires what are the Cauſes of particular Inundations, which he makes Three. (*i. e*) 1. The Irruption of the Sea upon the Low Countries. 2. Great Rains. 3. Eruptions of Waters out of the Body of the Earth by Earthquakes: Of each of theſe he brings Examples out of Hiſtory. The firſt is *Strabo*'s Deſcription of the manner of making the Dead Sea where *Sodom* and *Gomorrah* formerly ſtood by an Earthquake. Secondly, A paſſage in *Amianus Marcellinus* about the ſinking and drowning of places. Another out of *Diodorus Siculus* concerning the City of *Atalantes*, and of *Strabo* for *Eubœa*. Another out of *Ziphiline* in the Life of *Antonius Pius*, of the loſs of the City of *Cyzicum*. Another out of *Diodorus Siculus* about the loſs of *Bura* and *Helice*. Another out of *Pauſonius* of the Loſs of the City *Idea*. Then he mentions the *Ogygian* and *Deucalion* Floods. Of *Deucalians* he remarks a notable paſſage out of *Lucian*.

In the Fifth Chapter he enquires whether there be any Record among the Ancients that may confirm his Conjecture about the right Situation of the Earth to the Sun. Whence proceeded a perpetual Equinox without differing Seaſons: For this he looks for the Deſcription of the Golden Ages, *viz.* in *Plato*'s *Phædo*, where he ſays, under *Saturn* the Motions of the Heavens were uniform, but under *Jupiter* there was an ἀνάρμοστια of the Heavens to the poſture they are now in, which was the Cauſe of all the Evil that followed. He ſpeaks alſo of its Renovation, or being reſtored to its former ſtate. Of theſe things we have an imperfect Account, by reaſon of the length of Time paſt; but theſe and greater, or more wonderful things have happened. Next for the Earth, *Plato* ſays it was equilibrate without Inclination, ἰσορρόπον καὶ ἀκλινὲς. Further, he makes the Seaſons all temperate, which gave Men long Lives. He makes alſo an Abyſs to receive the Water trajected through the Earth; but the Surface of it he makes ſmooth, and adorned with various Colours and Gems, as the Prophets and Sacred Authors do the *New Hieruſalem*.

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In the Sixth Chapter he enquires concerning the changed Poſition of the preſent Earth: For this he has a Cloud of Teſtimonies beſide *Plato*, to wit, *Anaxagoras*, *Empedocles*, *Diogenes*, *Leuceppus*, *Democritus*, who all ſpeak of the changed Situation of the Earth's Axis, whoſe Teſtimonies he has elſewhere mentioned. Among the Inventions of the Aſtronomers, the Obliquity of the Zodiack and the Seaſons of the Year are aſcribed to *Thales*; which is an Argument it had not been ſo from the beginning. But the Hiſtories of the Progreſs of Aſtronomy, written by *Eudemus* and *Theon Smyrneus* have periſhed, which might have afforded more cogent Arguments. Here he mentions what *Ovid*, *Virgil* and *Homer* have ſaid to this purpoſe, in deſcribing the Golden Age and the Elizium of the Dead. From the Poets he paſſes to *Plutarch*'s Deſcription of the Fortunate Iſles, which is a more modern Name for the *Elizium*, and agrees much with the Paradiſical Earth. And another out of *Diodorus Siculus*, of the Iſland *Tabrobana*; which he ſuppoſes to be for the ſame purpoſe. From theſe Heathens he comes to the Jewiſh and Chriſtian Writers, deſcribing Paradiſe and the Garden of the Lord; who do much agree with the Heathen Deſcriptions of the Golden Age. He quotes *If. Abarbanel* upon the 2*d* of *Geneſis*, and *Aben Ezra*; alſo *Maimonides* upon the 10*th* Chapter of the *Sanhedrim*; *Manaſſeh Ben Iſrael* on the Creation, and *Abraham Ecchellenſis* concerning the Teſtimonies of the *Jews* and *Arabians*. Then for the Chriſtians he brings *Tatianus*: He quotes alſo *Suidas*, and ſums up all with *Bellarmine*'s Concluſion, That there was a perpetual Spring, and another Courſe of the Sun then at preſent. He adds, that *Ariſtotle* thought the ſhort and uncertain Life of Creatures proceeded from the Oblique Motion of the Sun in the *Zodiack*: And that *Mantuan* ſays, it was the Opinion of the ancient Aſtronomers. He adds alſo a Paſſage of *Orpheus* preſerved by *Proclus* to the ſame effect.

In the Seventh Chapter he diſcourſes of the Deſcription which *Moſes* gives of Paradiſe, and of the ſtate of Nature in the New World; which is in general, That *Moſes* accommodated his Hiſtory to the Capacity of thoſe for whom he writ, and that all he has ſaid is not to be taken in a ſtrict literal Senſe. Then in the Eighth Chapter he ſpeaks of the manner of the Interpretations of the Expreſſions of *Moſes* concerning the *Hexameron*, which is conſonant to his Thoughts in the Seventh. And in the Ninth Chapter he endeavours to anſwer thoſe who would have it to be literally underſtood. And in the Laſt Chapter he propounds what things are worthy to be conſidered in order to the making a right Judgment of the whole; and more particularly, of what he hath more freely delivered in the preceding Chapters. He deſires his Readers therefore to conſider the Uſe and Style of the Eaſtern Sages. 2. The mean and dull Apprehenſions of the *Iſraelites* at the time when *Moſes* writ. 3. What Learned Commentators have ſaid of this matter. 4. What we are to think of the Great God, and what Thoughts concerning him are worthy, and what beſeeming. As to the Firſt, Theſe Orientals did for the moſt part deliver their Doctrines in Mythology, *ad captum Vulgi*: But they had alſo a more Secret Doctrine, which they deliver'd only to ſuch of their Schools as were of a more clear Underſtanding. So that though many vulgar Opinions have been aſcribed to them, yet they were ſuch as were deliver'd for the Vulgar, but that they had others reſerved for the more intelligent. So *Iamblicus* and *Laertius* relate ſome Notions of *Pythagoras*, which accorded with the

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Vulgar Opinion of the Heavens; yet 'tis plain he held the other Doctrine. The Jewiſh Doctors ſay, the Law ſpeaks with the Tongues of Men; that is, with a Vulgar Style, yet they had their *Cabala* to conceal their Myſteries: Nor was this Foreign to the Chriſtian Schools. Secondly, The People of *Iſrael* when *Moſes* writ were of dull and uncultivated Underſtanding, not fit for Natural Speculations or Divine Contemplations. Thus much *Manaſſeh Ben Iſrael* ſays, and ſo does *Moſes Maimonides*. This he conceives to be the reaſon why *Moſes* ſo wrote the Hiſtory of the Creation. Thirdly, Commentators both Jews and Chriſtians have aſſerted, That many things in that Hiſtory are not to be underſtood Literally but Allegorically: For this, beſides *Philo Judeus*, who makes it all Allegorical; and the *Cabaliſts*, whom he paſſes by, he names *R. Moſes Egyptius* for a ſolid Author aſſerting it, and *Joſephus*; as alſo *Ariſtobulus*, quoted by *Euſebius*, who is of the ſame Sentiment, as were many of the Chriſtian Fathers which he cites at large. Fourthly, As to ſuch as do not adhere to the Literal Senſe, he admoniſhes them that they do not admit any thing unworthy of God or of our Religion.

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